

# ZION'S HERALD AND WESLEYAN JOURNAL.

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OFFICE, No. 7 CORNHILL, BOSTON.

## HARVARD UNIVERSITY.

We published sometime ago Mr. Bowtell's report on proposed reforms in Harvard College. A very able and important speech of his on the subject was not inserted in our columns. We shall give it in this and our next number—it is an irrefragable and conclusive argument on the power of the Legislature to make the proposed changes, and will, we think, be decisive of that question to all our readers.

Mr. B. said it was the purpose of the committee, having stated generally their views upon this subject, in the report which I had the honor to submit to the House, to leave the opponents of the bill to make their objections in full to its passage, and then seek an opportunity to explain and defend its provisions. Having, however, in private, been informed by gentlemen who propose to take part in this debate against the measure of the committee, that they desire a more full and specific statement of the grounds on which we place this bill, I proceed now to comply with that request, so far as it may be in my power to do so.

I may be allowed to say, for the committee as well as for myself, that this is no struggle for the mastery over any person or opinion. Nor do we desire even to intimate that the seven corporators of Harvard College do not do all that any seven men similarly situated would do, to render the institution useful and acceptable to the public. Our objection is fundamental—it goes to the constitution of the college government. That objection is, that the number of corporators is too small, and the mode of their appointment is not calculated to render them acceptable to the Commonwealth. The bill before you proposes to remedy these two evils. It increases the number of the corporators to fifteen, gives to each a term of six years' service, and provides for their election by the Legislature. This cannot be called a radical measure, nor are the committee particular whether the term of service be six or nine years.

It is freely admitted that we are to show that the college fails to answer the just expectations of the people of the State, and that the Legislature has the power to pass the bill reported by the committee. Upon the first point we feel no pressure whatever. It is useless to speak in the presence of this House of the change which has taken place in the relations of the college to the people of the State. It is a matter of common observation and general regret. It has lost the sympathy of the people; it is no longer the object of their affections; they regard it with but little more interest than the trans-Atlantic university whose name it bears.

The people of the Commonwealth, having founded this institution, have a just right to control it. But they have not this control in any sense whatever. The corporators fill the vacancies in the corporation, and thus are in every respect independent of the people of the State.

It is a just expectation that the college shall not be under the control of any one sect or denomination. I shall not dwell upon this point. The members of the college government may not be sectarian in any offensive sense, but they are, for the most part, of one religious sect; and thus, from the nature of the case, a barrier is formed between them and the other religious denominations of the State.

It is a just expectation that the college, like our common schools, shall be subordinate to no sect, but beneficial to all.

In view of the appropriations which have been made by public and private liberality, the expenses of education, including board, should be as moderate at Harvard as at any college in New England. In this, too, there is a failure.

The charges for instruction and room rent at Harvard are

Room rent at Harvard are	\$90 00
At Yale,	45 00
At Brown,	45 00
At Williams,	40 00
At Amherst,	40 00
At Dartmouth,	36 00

And these charges, which cannot be considered by any as moderate, and by many will be deemed unnecessary and burdensome, are made notwithstanding the fact that the donations and bequests to Harvard College have been such that the interest amounts to one thousand dollars for every graduate of the institution. At Brown the interest on the funds amounts to only one hundred and eighty-eight dollars for each graduate, and yet the charges for instruction and room rent are only one half what they are at Cambridge.

We say then, that in the matter of economy, the college fails to answer its just expectations of the people of the State.

The number of students is small, and in proportion to the population of the State has been gradually diminishing.

From 1819 to 1828 the average annual number of graduates was fifty-six; from 1829 to 1848 the average annual number of graduates was fifty-five.

Thus we have the unpleasant fact that the number of students has slightly diminished, while the population of the State has greatly increased. And there is this additional fact, that since 1829 no new college has been established in the Commonwealth. Is this result such as the people ought to have expected?

We say further, that the college has ceased to be the institution of the State; that its influence is not only limited to a small number of students, but it is confined to a small extent of territory. By the catalogue of 1848-49 the whole number of undergraduates was 274. Of these Boston and nine towns in the vicinity sent 138; Boston alone sent 70; while Boston, Cambridge and West Cambridge sent 102. Excluding Boston and the nine towns just mentioned, the rest of the State sent 72, equal to 18 a year. It has ceased to be the college of the people and the State, and become the institution of a class and a section.

But above all, there is a general sentiment not confined to any one party, or sect, or denomination, that the college does not furnish aid to the cause of education in proportion to its former character and present resources. And though we may not be able to trace this sentiment to any specific cause, its existence is evidence of defect in the constitution or government of the college.

When you stand upon the bank of a river rushing with irresistible power to the ocean, you are as well satisfied that it has a source, a fountain, as though you stood upon the spot of its origin.

Harvard College has not been deprived of the sympathy, the confidence, the patronage of the State without a cause. That cause, whatever it is, can only be removed by the judicious interposition of the Legislature.

Passing from the question whether the college answers the just expectations of the people or not, I come to consider the more important

inquiry.—Has the Legislature power to pass this bill? It is not the purpose of the committee to interfere with the institution, unless the right to do so shall be made plainly to appear.

The present movement is not a matter of haste with me. Nor have I been insensible to the magnitude of the question involved. A few years since Amherst College received twenty-five thousand dollars from the State treasury, and following close upon this appropriation, came the petition of the three colleges united for the proceeds of the public lands to the amount of half a million of dollars. I thought it my duty to examine the relation of Harvard College to the State; and I came to the result that there was no such interest in it as would justify an appropriation of public money. As at present organized, it cannot properly receive the patronage of the Government. It is approaching a crisis in its history. It will be called upon to change its organization, or if that be impossible or inexpedient, it will be called upon to separate itself entirely from the State. The present relation is advantageous to neither party.

Believing that the vote of this House will depend entirely upon the opinion which may be formed of the constitutionality of this bill, my purpose to-day is to present, as distinctly as possible, the principles of law and authorities on which we invite your support of this measure.

It was stated in the report that the power to pass this bill was derived from two sources, viz:—

1. The right of the State as founder.
2. The rights of the State under the proviso to the fifth chapter of the constitution.

In pursuing the first part of this inquiry, it will be necessary to understand what constitutes a founder; the evidence on which we base the assertion that Harvard College was founded by the Commonwealth; and lastly, the rights which flow from that relation. We need not search for any other opinion than that of Blackstone upon the first of these points. He says: "The founder of all corporations, in the strictest and original sense, is the king alone, for he only can incorporate a society; and in civil incorporations, such as mayor and commonalty, &c., where there are no possessions or endowments given to the body, there is no other founder but the king; but in eleemosynary foundations, such as colleges and hospitals, where there is an endowment of land the law distinguishes and makes two species of foundation; the one *fundatio incipiens*, or the incorporation, in which sense the king is the general founder of all colleges and hospitals; the other *fundatio perfecta*, or the donation of it, in which sense the first gift of the revenues is the foundation, and he who gives them is in law the founder; and it is in this last sense that we generally call a man the founder of a college or hospital."—1 Blackstone, 450-51.

Judge Story follows the authority of Blackstone in the case of Allen against Bowdoin College, where he says, "the Commonwealth of Massachusetts is its founder, having given it its original funds."—1st Sumner, 276.

I beg the House to observe the reason here given for the opinion that Massachusetts was the founder of Bowdoin College—simply that she had given it its original funds. The doctrine we propose to apply to Harvard College.

In the case of Dartmouth College against Woodward, Judge Smith, counsel for the college, says: "Though the State [i. e. N. H.] have given lands, they were not the real founders. They were not the first benefactors who, and who only are considered as founders."

We claim that the State is the founder in both senses as laid down by Blackstone, and supported by various other authorities.

1st. By the act of incorporation the State is the incorporator, without which the college could not have had a legal existence.

2d. The State made the first donation to the college, its beneficial founder, and entitled to all the rights and privileges which flow from that relation.

I am aware that the truth of this last proposition has been denied by the historians, and perhaps by some other public men; and I am also aware that if we fail to sustain the position that the State is the founder, we are fairly to justify this bill.

It is denied by Hutchinson, (vol. 1, p. 89,) who says: "Harvard College takes its date from 1638. Two years before, the General Court gave four hundred pounds towards a public school at Newton; but Mr. John Harvard, a worthy minister of Charlestown, dying this year, and having given a great part of his estate, between seven and eight hundred pounds, to the same use, the school took the name of Harvard College by an order of the court."

The fault with this view of Hutchinson is, that it is false historically and false legally. The college was actually founded in 1636, and not in 1638, as stated by him. The language of the act of 1636 is as follows:—

"The General Court agreed to give £400 towards a school or college." &c. This language shows conclusively that the General Court intended to found a college, and therefore the college dates from 1636, and not from 1638, as stated by Hutchinson. He is false legally, inasmuch as the opinion of the court in the Dartmouth College case, shows that if only a school had been founded in 1636, and in 1638 changed to a college, the foundation would bear date in 1636. Dr. Wheelock had founded a school for Indians, and in 1639, by a charter from the king, the school was changed to a college. The court held Dr. Wheelock to be the founder of the college, inasmuch as he was the founder of the school.

This opinion leaves no doubt that the State was the founder, whether the General Court in 1636 established a school or college. President Quincy, in his History of Harvard University, (vol. 1, p. 38,) with much distinctness denies the right of the State to be considered the founder.

He says: "The character of founder the General Court never claimed. On the contrary, in the year 1661, in an address to the commissioners of Charles the Second, they expressly concede the title of principal founder to John Harvard."

In the first place we are to consider that this expression, *principal founder*, is a guarded expression, and has plain reference to the sums of money which had been given by John Harvard and by the State. But there is no admission that John Harvard was the founder, or the original founder, or that he had given the first benefaction to the college. If you take the language exactly as it stands, it is no admission that John Harvard or his heirs could exercise the right of visitation and control. We are further to consider that at the time of this address the colonists were alarmed lest the right of visitation should be seized by the king, and they undoubtedly

preferred to retain that right in the colony either as their own or as Harvard's. And we may say, even if the concession had been full and complete, that it was made under such restraints that it should not be binding upon the colony or the State.

Harvard was not the original founder, was not the first benefactor, and could have no more or better right to control the college than those who subsequently enriched it by donations and bequests. The record of the original grant is in these words: "The court agreed to give £400 towards a school or college, whereof £200 to be paid next year, and £200 when the work is finished, and the next court to appoint where and what building." (Rec. of General Court, vol. 1, p. 138.) The next court ordered the college to be at Newton, afterwards Cambridge.

This brief act gave to the college a legal existence and a beneficial foundation; and the bequest of Harvard two years afterwards, like other bequests since made, was in aid of the institution, whether school or college, which the State had founded.

No heir or representative of Harvard ever claimed any right of visitation or control; on the contrary, the General Court up to the year 1642 managed the college through its committees, and in that year created a Board of Overseers, and made them responsible to the court. If we were to leave this point here, there could be no doubt that historically and legally the State is the founder of the college; but we choose to sustain the position by evidence which to me is irresistible.

And in order to show how it was understood for the period of an hundred and thirty years by the college itself, I read from the "Remonstrance of the Overseers of Harvard College against founding a college in the county of Hampshire," dated March 18, 1762:—

"We beg leave to observe that Harvard College was originally founded by our forefathers, with a laudable view to the general interests of learning and religion in this country; and that this is properly the college of the government, it having been established and all along patronized and supported by the Legislature." Is there anything in this language which can be construed in any other way, than that the State was the founder of the college, and that it was the institution of the government? Is there an intimation in this memorial of the Overseers, that Harvard was the founder? Certainly not. And we claim that the doctrine of 1762, that it was the college of the government, is true doctrine now.

But the constitution of the State (c. 5, s. 1, a. 1), is explicit upon this point. Whereas our wise and pious ancestors, so early as the year one thousand six hundred and thirty-six, laid the foundation of Harvard College, &c.

Two or three points, which by controversy have been made doubtful to some minds, are here settled. First, that it was a college and not a school which was founded; and second, that it was founded by the State; and third, that the foundation was laid in the year 1636, two years before the bequest of John Harvard. I have only to offer further the opinion of Mr. Webster in support of the position here taken. In his report on Harvard University, made to the convention in 1820 he says:—"The government of the colony was the founder of the institution; not in consequence of having granted the charter, but in consequence of having made the first endowment."

In view of all these authorities, legal and historical, I assert with the fullest confidence, that the claim of the State to the title of founder of Harvard College, is clear and defensible. I have dwelt at length upon this point, for it is the material one in the case. If the State were the founder we have power to pass this bill; if John Harvard were the founder we are brought within the control of the law which was applied to the act of New Hampshire relating to Dartmouth College, and have no legislative authority whatever.

From 1642 to 1650, the college was managed by the Overseers, who derived their authority from the General Court, and were in terms and in fact responsible to it. In 1650 the General Court created the corporation and made it responsible to the Board of Overseers, who were already accountable to the Court—thus showing the intention to keep the control of the college.

If the view I take of this matter be correct, it is not important what powers were conferred upon the corporators, who are to be regarded, in this argument, as the agents of the State. The nature of the corporation I propose to consider. It was a *lay* corporation as distinguished from an *ecclesiastical* corporation. It was a corporation aggregate, as distinguished from a corporation sole.

As such it could hold personal property, which a corporation sole, as a vicar or parson, may not. As such it had perpetual succession, as well as common law, as by the terms of the act itself, which a corporation sole has not.

The proviso of the charter of 1650, that the corporation should have perpetual succession, which has led to some doubt of the power of the Legislature to pass this bill, was no personal right of the corporators, but an incident of the corporation.

When a corporation sole, as a parson, dies, the corporation is in abeyance, until a successor is appointed. A corporation aggregate can never die, it has perpetual succession. Nor is it necessary that the corporators should elect their successors to secure this right to their corporation. This point was decided in the case of the Overseers of the poor of the city of Boston against David Sears.

In 1772 the Overseers of Boston were made a corporation, twelve in number, with power of perpetual succession. They were authorized to make and use a common seal, frame by-laws, choose subordinates, &c. In 1822 a city government was established, and the Overseers were to be chosen by wards. The court held that the change in the mode of election was no violation of the charter—that it was the same body—a corporation aggregate, and that the right of perpetual succession was secured.

Chief Justice Shaw says, "The strong argument is that in this corporation there is no provision that the body shall perpetuate itself, by an election of new members, in place of those who die or resign. But this mode of perpetuating its existence is not essential; all that is essential is that some mode be provided by charter, or act by which it is constituted, by means of which it shall be so perpetuated." "That corporations aggregate consist of many persons, united together into one society, and are kept together by a perpetual succession of members so as to continue forever." If such a succession is effectually provided for it is all that is requisite." (Overseers of the poor of the city of Boston vs David Sears, et ux, 22 Pickering, 122.)

Upon this authority we assert that a corporation aggregate, like Harvard College, must have perpetual succession so long as it exists at all; and that a change in the mode of election is no invasion of that right.

Kent says, (2 Kent's Com. 245) "One of the peculiar properties of a corporation, is the power of perpetual succession, for in judgment of law it is capable of infinite duration."

Judge Shaw says, "A corporation aggregate has a perpetual existence without change, so that an estate once vested in it, continues vested without interruption. Whereas when a bishop or parson, holding an estate as a sole corporation, dies, or resigns his office, the fee is in abeyance, until a successor is appointed."

We claim that the right of perpetual succession belongs to all corporations aggregate, and that the use of the phrase in the charter of 1650, conferred no power upon the corporation which it would not have possessed—that it is not a personal right of the corporators but an incident of the corporation; and that the bill before the House provides for perpetual succession.

Had not this point pressed upon other minds, it would not have appeared to me necessary to treat it at such length, for it will be my purpose to show that, while the State has no right, and certainly no desire, to appropriate the funds contrary to the original intent of the donors, it has the power to change the corporators, who are its agents, whenever it chooses to do so. The act of 1650 created an eleemosynary or charitable corporation. It was devoted to charitable purposes, the distribution of alms, in the form of education, to the poor. In contemplation of law it must be classed with institutions for the relief of the blind, the dumb, the insane.

Is Harvard College a public or private corporation? The general rule of law, founded upon a state of facts such as existed in Great Britain, is that eleemosynary corporations are private, and towns and cities are public. The reason of the rule is that eleemosynary corporations were generally founded by individuals, and partaking of the character of their founder, they were private; and towns being founded by the king or State were public in their nature.

The distinction between a private and a public corporation may be thus stated. A private corporation is private in its origin, though it may be either private or public in its designs. A public corporation must be public in its origin, and public in its designs.

The McLean Asylum, Dartmouth College, Yale College, and most of our New England academies belong to the first class. Though they are public in their design, they were not public in their origin. They were founded by the benefactions of individuals, and not by the State.

In the case of Dartmouth College it was decided that the character of the institution, whether public or private, was not to be determined alone by the purposes to which it was devoted, nor by the amount of funds contributed by the public, but by the fact whether the first benefaction, great or small, was made by an individual or by the State. The court here held that Dartmouth College was founded by Dr. Wheelock or his associates, they having made the first benefaction; that it was a private institution, and consequently the law of New Hampshire was declared unconstitutional. We hold that Harvard College is a public institution. It was founded by the public—the State.

The £400 granted by the General Court was equal to a year's rate of the entire colony. If claim of the State to the title of founder of Harvard College, is clear and defensible. I have dwelt at length upon this point, for it is the material one in the case. If the State were the founder we have power to pass this bill; if John Harvard were the founder we are brought within the control of the law which was applied to the act of New Hampshire relating to Dartmouth College, and have no legislative authority whatever.

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the corporation were to resign to-day, where could the control of the college rest? In the government of the State, certainly,—it could rest nowhere else.

[To be Continued.]

For the Herald and Journal.

## BROOKFIELD CAMP MEETING.

Weather—Attendance—Preachers—Results—Order—The Location—The Close.

This meeting commenced on Monday, Sept. 2d. Late in the afternoon of that day a severe storm of rain began, and continued till the evening of Tuesday. This probably prevented many from attending as early as they intended. Yet there is reason to believe that the effect of the storm was not on the whole disadvantageous. The various companies were, with one exception, well sheltered before the rain commenced, and were almost of necessity shut up to their meetings. Receiving in these the baptism of the Holy Ghost, they were prepared to labor more effectively at a later stage of the meeting. Wednesday morning dawned brightly, the brethren and sisters engaged heartily in the work of the Lord, and he abundantly blessed their efforts.

There were companies from Boston and Springfield; and from many intervening places, and forty-three preachers, nine of them belonging to Providence Conference and the remainder to the New England Conference. Sermons were preached by the following brethren: T. H. Mudge, Moulton, T. W. Lewis, Gordon, J. W. Lewis, Doolan, Mann, Dwight, McCurdy, Savage, J. Mather, A. Palmer, Thayer, Cobb, &c.; all of them sought an immediate practical effect, either in the promotion of holiness among Christians, or in the conviction of sinners, and with most satisfactory results. Many Christians were brought into the enjoyment of the "fulness of the blessing of the Gospel," and a large number of sinners were converted. Rarely, if ever, have any of us witnessed greater displays of divine power than were exhibited on several occasions in the public prayer meetings at the stand. On one occasion there were counted within the praying circle, sixty persons, penitents, seeking religion. Among these were two aged persons—one a lady of 86 years, and the other a gentleman of nearly or quite the same age. It was most affecting to see the latter as he was assisted forward, the tears flowing profusely down his furrowed cheeks. Both of them found peace in believing, and went away rejoicing.

The order of the meeting was remarkably good. It was said by several, who had attended many similar meetings, that they had never attended one where there was so little disorder. This is to be attributed in a great degree to the effective arrangements made and carried out by the Presiding Elder, Bro. Crandall, and the committee of twelve, appointed to preserve order in and around the encampment; but much credit is due also to the people resident in that immediate vicinity.

The location is one of the best which could be chosen for the purpose. It is very near the centre of the District, and of the Conference, and is very accessible from all directions. The grove is extensive, and in every respect admirably adapted for the purpose of a camp meeting. The preachers and people were so well pleased with the place, and with the results of this meeting, that they voted, with unanimity and much earnestness, to hold another camp meeting on the same ground next year.

The meeting closed with a delightful love feast on Saturday morning, and the different tent companies separated, carrying with them the holy fire, kindled for the first time in many hearts, and in others burning more intensely than heretofore. May God grant that all our churches may "feel the sacred flame," and that many wanderers may be gathered into the fold of Christ.

W. R. BAGNALL, Secretary.

Southbridge, Mass., Sept. 12.

For the Herald and Journal.

## NEW LONDON DISTRICT CAMP MEETING.

The Camp—Congregations—Order—Preachers—Citizens—Prayer Meetings—Results.

This meeting commenced at Coventry, Ct., Saturday, Aug. 26, and closed the following Saturday. The grove was pleasant and commodious, and was fitted up for the occasion in the very best manner. It was easy of access by railroad, and otherwise, from nearly all parts of the district. The weather was delightful throughout the entire week. These circumstances rendered it one of the largest meetings ever held on this district. There were about fifty tents on the ground, and there were present about forty preachers, and a goodly number of brethren from the various churches on the district. The congregation were large, particularly on Thursday, when there were not less than five thousand persons in attendance. Notwithstanding the multitudes present, there was the best of order and decorum. Immediately on ringing the bell at ten o'clock in the evening, all was still; those not provided with lodging on the ground immediately retired, and the tent companies retired to rest.

There were sermons on the occasion by Bros. Gardner, Wentworth, Blood, Palmer, Lovejoy, Howson, Walker, S. Benton, Coggeshall, Morse, Bentley, Dean and Ramsdell. The preaching was plain and energetic, there being apparently no effort to preach great or fine sermons, but to awaken and convert sinners and to edify God's people.

The singing was the very best we ever heard at camp meeting, and added not a little to the interest of the meeting. Our esteemed Bro. Tiffany, of New London, who is an excellent chorister and teacher of sacred music, was present, and led this part of our devotions both in the regular services and in all the prayer meetings at the stand. He sang with taste, and with the spirit and understanding also, and inspired others to sing in like manner. He is just such a teacher as Methodist choirs or congregations need to teach them to "sing the songs of Zion."

Some of the prayer meetings at the stand and many of those in the tents were interesting and powerful. Though there was less apparent effect on the multitudes, and fewer came forward for prayer before the stand than we have sometimes witnessed on like occasions, yet, from the report of the several tents, we judge a goodly number, say fifty to seventy-five, were hopefully converted; some backsliders resolved to commence anew the divine life, several professed to obtain the blessing of perfect love, and most of God's people present were greatly quickened and encouraged. Our love feast on Friday morning was peculiarly interesting; one hundred spoke in eighty minutes.

On the whole this was one of our most pleasant, and we trust most profitable camp meetings. We think few, who attended through the

week, will admit that the time has yet come when it is wise to dispense with camp meetings on New London district. Indeed, this annual "Feast of Tabernacles" is as much as ever needed, at the close of the summer months, to fit us for our fall and winter's campaign of aggressive war on the hosts of the enemy. God grant that his ministerial people, having been refreshed and encouraged at this meeting, may go forth to labor with renewed zeal and success in the cause of their Divine Master; and may we see hundreds of souls in the coming harvest season converted to God on this district.

L. W. BLOOM,

Secretary of Camp Meeting.

Rockville, Ct., Sept. 5.

For the Herald and Journal.

## KENNEBUNK CAMP MEETING.

The Closing Scene—The Parting Hour.

MR. EDITOR:—The last week is one long to be remembered by many who enjoyed the unspeakable privilege of attending the Kennebunk camp meeting. That beautiful place, too, is a spot never to be forgotten by hundreds who during the week held sweet communion there. And the lofty forest which shades the ground will be held in remembrance while the "tree of life" shall live.

But those happy days in quick succession flew—the last morning dawned—the hour for the closing meeting came, and all were summoned to the stand. Testimonies from many honest hearts were given, songs of praise were sweetly sung, and while loud shouts were upward rolling far above the lofty trees, Rev. W. F. Farrington, then having charge of the meeting, (Bro. Jenney having started on his way to his quarterly meeting,) announced that a procession would be formed, and in the good old way we would take the parting hand.

The procession was soon in motion, reaching quite around the far extended circle. The preachers and choir, who were on the right, now formed a line facing inward, and the procession in single file passed by, giving to each the parting hand; many weeping tears of joy, and others tears of sorrow; while the countenances of others were radiant with an heavenly smile, which seemed to say, glory to God; all is well.

A few remarks by Bro. F., a solemn benediction, and the meeting closed.

"While a slightly moving breeze,

Gave the signal to the trees,

And upon the gathered throng,

Tears were scattered all along."

Well did the forest weep; for that was a solemn hour, at least time. How oft it was said, we'll meet again in heaven. But not every one that saith Lord, Lord, shall enter into the kingdom of heaven. Without holiness no man shall see the Lord.

But this grace was obtained by many at the meeting, and many sinners found pardon. We would praise God that some from this charge were blessed, and we are expecting to see greater things still, by the help of God; and if we are not disappointed you will hear from us again.

W. D. JONES.

Kittery, Me., Sept. 9.

For the Herald and Journal.

## AN OLD MOTHER IN ISRAEL GONE.

"Widow Lucy Drake recently died in the 'Valley of Wyoming,' Penn., aged 85 years. Her maiden name was Marcy. About 58 years ago, she, with a few others, joined as the original members of the first Methodist class on 'Pomfret circuit,' (now West Thompson station) Conn. Possessing an extraordinary benevolent heart, the law of kindness shown sweetly in her very expressive eyes, even in old age; and though bereft of her dear children, and then her aged companion, so far from her other relatives, yet strangers learned to esteem and comfort her dying days. Her connections reside in Connecticut and Massachusetts; two nephews are preachers in the New England Conference, (Ichabod and Thomas Marcy;) and though debared by distance of her society, when they learn by this of her death, they will not be concerned how she died, if they think how she lived.

All her first female class mates 'fell asleep' far from each other, in Connecticut, Vermont and Illinois; but they with her shall be again gathered; it is so promised. Many sublime thoughts fill my mind as I recur to the history of those more than Spartan mothers in our church! Though never written here, 'their record is on high.' N. P. Jr.

Boston, Sept. 11.

## SLAVE PROPERTY.</



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## SHADOWS ON THE WALL.

From the Christian Register.

Twilight shades are slow descending,  
Following sunset's glorious flight,  
And the great Earth, glad repose  
Gently, in the arms of Night.  
Comes the hour, when busy fancies  
Heart and brain alike enshroud;  
When the silent room is peopled,  
By the "shadows on the wall."

Mark their slow and cautious gathering,  
As they deepen and advance,  
Gliding into nooks and corners,  
Flitting through the noiseless dance.  
Now by darkness made still bolder,  
Plainly we discern them all;  
Huge, mighty, frightful visions,  
Are the "shadows on the wall."

One has crept behind the curtain,  
One into the old arm-chair,  
Seeming its great arms to lengthen,  
As it holds the shadow there.  
Nearer the table slides another,  
Where it did before nightfall;  
And the pictures all are darkened  
By the "shadows on the wall."

While the sunlight glides our morning,  
May we gather round our way,  
Light, which darkness will dispel not,  
"Shining into perfect day."

Then when twilight's shadows deepen,  
Memory's pictures in its hall  
Will be brightened, and not darkened,  
By the "shadows on the wall."

## A CRY OF THE ARTISAN.

A LAY OF THE DAY.

Up and down—and up and down!  
I have wandered through the town;  
Through the street, the field, the lane,  
I have sought for work in vain—  
I have sought from morning's light  
Till the stars shone forth at night.  
Sad returning, I have said,  
"Would to God that I were dead!"

Give me toil—give me toil!  
To weave the woof or till the soil;  
Give me leave to earn my bread,  
I care not how, by spade or tread.  
Give me work, 'tis all I ask,  
No matter what may be my task;  
No matter what the labor set,  
I have health and strength as yet.

To and fro—and to and fro—  
Still with weary limbs I go,  
One by one my hopes depart,  
Not a joy lives in my heart.  
While I struggle through each day,  
There's no rest to cheer my way;  
While I wrestle with my chain,  
Madness hovers round my brain.

God! can it be that mortal Man  
Shall marly great and mighty plan?  
Thou hast sent, with bounteous hand,  
Enough for all throughout the land;  
Thou hast filled the earth with food,  
Thou hast pronounced thy work was "good."  
Thou who reign'st supreme on high,  
Al! unheeded shall we cry?

No: a sound is on the breeze,  
And the words I hear are these:  
"Give us labor—give us bread!"  
And the fearful cry has sped  
Over far-off lands away.  
Lighting up a brighter day,  
For a nation's voice hath said,  
"Who hears the yoke shall have the bread!"

## LADIES.

## WOMAN AND MARRIAGE.

BY WASHINGTON IRVING.

I have speculated a great deal upon matrimony. I have seen young and beautiful women, the pride of the gay circles, married—as the world says—well. Some have moved into costly houses, and their friends have all come and looked at their splendid arrangements for happiness, and they have gone away and committed them to their sunny hopes, cheerfully and without fear. It is natural to be sanguine for the young, and at times I am carried away by similar feelings. I love to get unobserved into a corner, and watch the bride in her white attire, and with her smiling face and her soft eyes moving before me in their pride of life, weave a waking dream of her future happiness, and persuade myself that it will be true. I think how they will sit on the luxurious sofa as the twilight falls, and build gay hopes, and murmur in low tones the now unforbidden tenderness, and enjoy the allowed kisses, and the beautiful endearments of wedded life will make even their parting joyous, and how gladly they will come back from the crowd, and the empty mirth of the gay, to each other's quiet company. I picture to myself that young creature, who blushes even now at his hesitating caresses, listening eagerly for his footsteps as the night steals on, and wishing that he would come home; and when he enters at last, and with an affectionate undying as his pulse, folds her to his bosom, I can feel the very tide that goes flowing through his heart, and gaze with him on her graceful form as she moves about him for the kind offices of attention, smoothing all his unquiet cares, and making him forget even himself, in her young and unshadowing beauty.

I go forward years, and see her luxuriant hair part soberly away from her brow, and her girlish graces ripened into dignity, and bright loveliness chastened into affection. Her husband looks on her with a proud eye, and shows her the same fervent love, and the delicate attentions which first won her, and fair children are grown up about them, and they go on full of honor and untroubled years, and are remembered when they die! I say I love to dream thus when I go to give the young bride joy. It is the natural tendency and feeling touched by loveliness, that fears nothing for itself; if I ever yield to other feelings, it is because the light of the picture is changed, and I am not fond of dwelling upon such changes, and I will not minutely now. I allude to it only because I trust that my simple page will be read by some of the young and beautiful beings who move daily across my path, and I would whisper to them, as they glide by, joyously and confidently, the secret of an unclouded future.

The picture I have drawn above is not peculiar. It is colored, like the fancies of the bride, and many, O! many an hour will she sit, with the rich jewels lying loose in her fingers, and dream such dreams as these. She believes them too—and she goes on for a while undisturbed. The evening is too long while they talk of plans for happiness, and the quiet meal is still pleasant with delightful novelty of mutual relief and attention. There comes soon, however, a time when personal topics become bare and wearisome, and slight attentions will not alone keep up the social excitement. There are intervals of silence, and detected symptoms of weariness, and the husband first, in his manhood, breaks in upon the hours they were to spend together. I cannot follow it circumstantially. There come long hours of unhappy restlessness, and terrible misgivings of each other's worth and affection, till by and by, they can conceal their uneasiness no longer, and go out separately to seek relief, and lean upon the hollow world for

support, which one who was their lover and friend could not give them!

Heed this, ye who are winning by your innocent beauty the affections of high-minded and thinking beings! Remember that he will give up the brother of his heart, with whom he has had ever a fellowship of mind—the society of his cotemporary runners in the race of fame, who have held with him a stern companionship—and frequently in his passionate love, he will break away from the arena of his burning ambition, to come and listen to the voice of the charmer. It will bewilder him at first, but it will not long; and then think you that an idle banishment will chain the mind that has been used for years to an equal communion? Think you he will give up, for a weak dalliance, the animating themes of men, and the search into mysteries of knowledge. Oh! no, lady! believe me—no! Trust not your influence to such light fetters! Credit not the old-fashioned absurdity that woman is a secondary lot—ministering to the necessities of her lord and master! It is a higher destiny I would award you. If your immortality is as complete and your gift of mind as capable as ours, I would charge you to water the undying bud, and give it a healthy culture, and open its beauty to the sun, and then you may hope, that when your life is bound with another, you will go on equally, and with a fellowship that shall pervade every earthly interest!

## CHILDREN.

## A JEWISH LEGEND.

The following from the London Congregational Magazine will be interesting to our juvenile readers, and perhaps to some others.

As the occupations and pleasures of childhood produce a powerful impression on the memory, it is probable almost every reader who has passed his infantile day in an English nursery recollects the delight with which he repeated that puerile jingling legend, "The House that Jack Built." Very few, however, are aware of the original form of its composition, or the particular subject it was designed to illustrate. And fewer still would suspect that it is only an accommodated and altered translation of an ancient parabolic hymn, sung by the Jews at the feast of the Passover, and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee language, is now lying before me, and as it may not be uninteresting to the reader I will here furnish them with a literal translation of it, and then add the interpretation, as given by P. N. Leberecht, Leipzig, 1731. The hymn itself is found in Sepher Haggadah, vol. 23:

1. A kid, a kid, my father bought,  
For two pieces of money:  
A kid, a kid.
2. Then came the cat, and ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.
3. Then came the dog, that bit the cat,  
That ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.
4. Then came the staff, and beat the dog,  
That bit the cat,  
That ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.
5. Then came the fire, and burned the staff,  
That beat the dog,  
That bit the cat,  
That ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.
6. Then came the water, and quenched the fire,  
That burned the staff,  
That beat the dog,  
That bit the cat,  
That ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.
7. Then came the ox, and drank the water,  
That quenched the fire,  
That burned the staff,  
That beat the dog,  
That bit the cat,  
That ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.
8. Then came the butcher, and slew the ox,  
That drank the water,  
That quenched the fire,  
That burned the staff,  
That beat the dog,  
That bit the cat,  
That ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.
9. Then came the angel of death, and killed the butcher,  
That slew the ox,  
That drank the water,  
That quenched the fire,  
That burned the staff,  
That beat the dog,  
That bit the cat,  
That ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.
10. Then came the Holy one, blessed be He, and killed the angel of death,  
That killed the butcher,  
That slew the ox,  
That drank the water,  
That quenched the fire,  
That burned the staff,  
That beat the dog,  
That bit the cat,  
That ate the kid,  
That my father bought,  
For two pieces of money:  
A kid, a kid.

The following is the interpretation:—

1. The kid which is one of the pure animals, denotes the Hebrews. The father by whom it was purchased, is Jehovah, who represents himself as sustaining this relation to the Hebrew nation. The pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt.
2. The cat denotes the Assyrians, by whom the Ten Tribes were carried into captivity.
3. The dog is symbolical of the Babylonians.
4. The staff signified the Persians.
5. The fire indicates the Grecian empire under Alexander the Great.
6. The water betokens the Romans or the fourth of the great monarchies to whom the Jews were subjected.
7. The ox is a symbol of the Saracens, who subdued Palestine, and brought it under the caliphate.
8. The butcher that killed the ox denotes the Crusaders by whom the Holy Land was wrested out of the hand of the Saracens.
9. The angel of death, signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to whom it is still subject.

10. The commencement of the tenth stanza is designed to show that God will take signal vengeance on the Turks; immediately after whose overthrow the Jews are to be restored to their own land and live under the government of their long expected Messiah.

For the Herald and Journal.

## MISSIONS AND MINISTERS.

Mr. EDITOR:—I have no ambition to become a correspondent of the Herald and Journal, at any rate, and especially while you are so well supplied with able hands, who furnish us so well with excellent reading, upon all subjects suited to the character of a religious paper—moral and religious, scientific and literary, historical and descriptive, local and locomotive—from the "far West" as well as from "down East." But it seems to me there are some old and familiar topics, which, at this time, should occupy the minds and warm the hearts of both readers and correspondents; and they are not unworthy of the Herald, nor of the pens of its ablest contributors, or even of its editor. My only hope is to call attention to one of these.

The careful reader of the Herald cannot fail to see that our excellent Missionary Secretary is "alive and alert," to awaken the church to a sense of the magnitude and importance of the Missionary enterprise. And while thus laboring with his might himself, he asks, and needs the hearty co-operation of every minister. But I fear many of our brethren in the ministry have not yet taken the subject into serious consideration. Few of them preach upon the subject more than once a year; and fewer still, I believe, hold the monthly missionary concert of prayer. And may I not say, in consequence of this neglect, many churches in the Conference of New England, large and able, paid last year to the missionary cause only from ten to twenty dollars, while, there is no good reason to doubt, if they had been trained in the monthly concert, they would more cheerfully have paid, within the same time, from fifty to one hundred dollars. And who can estimate the value of the prayers, "fervent and effectual," which in the latter case would have availed so much, as they accompanied the gift, but which in the former case had much less effect from a want of feeling, if not entirely wanting?

This subject should come in contact with the religious feelings of Christians. It does not belong alone to the head, but appeals to the heart. And how shall it be brought to the heart better than by making it the subject of prayer and Conference in our social meetings? Is not this Methodism? We do not believe that personal religion is best promoted by two or three weekly discourses from the pulpit alone. Do we not tell our people that if they would progress in religious experience, they must be active in its duties—converse and pray? Every one who has been active in the regular monthly concert, or attended the anniversary, knows there is spirit and life in this subject. As a means of spiritual improvement or religious revival, the Missionary concert, to say the least, is not inferior to the ordinary prayer meeting. I might say it is much superior, as it opens a larger field for the exercise of Christian charity and benevolence.

God, in his providence, seems now to present this subject to the church as its leading idea. The world is open to the largest efforts of Christians. It is emphatically the work of the present age. All other Christian enterprises are small in comparison with this, and seem by the order of Providence to have become incidental to this. Hitherto we seem to have made this incidental to the care of our souls. Now if we make the conversion of the whole world the great end of our labors, and apply ourselves to it manfully, our own souls and those committed to our immediate care, cannot suffer, while we are thus engaged. A zealous prosecution of this enterprise involves our own spirituality, and secures us against being either "barren or unfruitful," in the work of the soul. The greater comprises the less; while it is clear that many who make personal religion the great end, do not comprehend the Missionary enterprise. They drop a penny into the box that it may pass along. They give grudgingly, because not feelingly. Their contributions will generally be the full measure of their feelings—perhaps more. And such gifts are neither offered in faith nor followed by prayer. We want fervent prayer to attend the gift to the land of its destination. In order to this, Christians must feel the greatness, the preciousness, the imperativeness of the cause. Why should we skim a few coppers from the surface of their benevolence, when by giving instruction, and arousing the feelings, we may drain the fountain, and carry the heart with it?

Now, Mr. Editor, if you or some of your correspondents, will call attention to this subject, I think you will be heard. Try it.

N. H., Sept. 1850. O. H. J.

For the Herald and Journal.

## PERSONAL EFFORT.

It has been said, and we believe with perfect propriety, "It takes the whole church to preach the Gospel." By this it is not meant, all should proclaim the truths of religion from the "sacred desk." The number is comparatively small on whom this duty devolves. All cannot be ministers, for this is not in accordance with God's design. But by it is meant, all professors of religion should do what they may, to promote the cause of God; that all may and should be useful, not as ministers, but as Christians.

The time has come (would it had not) when ministers are regarded by the church, by great masses of professors, almost exclusively responsible for the salvation of souls. If the church declines in spirituality, the minister is considered as responsible for the declension; if sinners are not converted, he is regarded as responsible for their living in sin. (Churches neither "cold nor hot," inearnably have poor preachers to labor with them! Why is this?) This is not right. The salvation of souls does not depend exclusively, nor to any considerable extent, on the efforts of the minister, abstractly considered. True, his responsibilities are great, fearful, tremendous—of almost overwhelming weight. There are but few connected with the church, on whom rest so heavy responsibilities. But his efforts depend for their success on the prayerful and devout co-operation of the church. He sows the seed—the church should cultivate the tender germ that emanates from it, and bring it to perfection.

Various and important are the duties devolving on the members of religious societies. It is their duty to sustain the means of grace among them, and I am happy in being able to say, they rather generally feel their responsibility in this matter. Many there are who go thus far. They pray in secret and in their families, attend class meetings and prayer meetings, go to the house of God regularly on the Sabbath, are active and efficient in promoting and sustaining Sunday Schools, contribute something for the support of the Gospel and benevolent enterprises; and here, alas! they stop, concluding their duties are all performed—that God requires nothing more at their hands. But why do they come to this conclusion? Simply because they have not inquired as they ought, "Lord, what wilt thou have me to do?" Through inattention or indifference they lose sight of responsibilities resting upon them, or else, (unhappily it may be for one so to think) they wilfully close their eyes so as not to see them.

The object of this article is to call attention to an important duty, which a large portion of professors neglect to perform. I refer to what is called "Personal Effort." Personal effort is the very thing needed at the present time to advance the cause of God. No means can be employed with stronger hopes of success than this. It is emphatically the "one thing needful"—the desideratum wanting to meet the spiritual demands of the present age. The ordinary means of grace are somewhat faithfully attended to, and extraordinary means, such as camp meetings and protracted meetings, are employed to promote the interests of religion, each of which are blessed to the conversion and sanctification of many souls. Yet neither of these supply the deficiency occasioned by inattention to the duty of personal effort. But each member of the church must put on the "whole armor of God," and come in direct personal contact with sinners, and urge them with all that vehemence which results from a burning zeal to be "reconciled to God." Efforts of this kind will be blessed—will be successful. If as often as we can find one hundred persons professing godliness, we could find ten possessed of the spirit and activity of a Carvoso, the world, through the efforts of these ten in a hundred, would soon be "turned upside down," or rather right side up. O, may the spirit of Carvoso descend upon us!

But some will inquire, "Is it my duty to urge my unconverted friends directly and personally to seek God?" I answer emphatically, Yes, there can be no doubt of it. I cannot in this short article assign many of the reasons which have led me to this conclusion. But I will just say, 1st, There is a possibility, and even a probability, of your doing much good by performing it; and God holds you responsible for all the good you can do. 2d, It will prove to you a profitable mean of grace, and you are required to make all possible advancement in the divine life. 3d, "Thou shalt love thy neighbor as thyself," and if love to yourself leads you to make an effort for the salvation of your own soul, it should lead you likewise to make an effort for the salvation of the souls of your neighbors.

Christian! do you love God, who gave his Son to redeem a lost world? and do you desire to please God? Then perform this duty! Do you love the Lord Jesus Christ, who has washed away your sins in his own precious blood, and made provision for the salvation of the whole human family? Then attend to this duty! Do you love your fellow men, and desire their happiness in this world and the world to come? Then you will discharge this duty.

Christian, awake! "Come up to the help of the Lord." Go to your children, your parents, your brothers and sisters, your neighbors and friends, and affectionately urge them to seek religion. Do you say, "my gift is not equal to the performance of this duty?" Try; do what you may; get your soul baptized with the Holy Ghost, and—try. Think your efforts will be lost? You will be successful—souls will be saved through your instrumentality. Then try, my brother—in the name of the Lord, try. And if at once you don't succeed, Try, try again."

East Maine, Sept. 1850. S. S.

For the Herald and Journal.

## THOUGHTS ON TOBACCO.

MESSRS. EDITORS:—It gives me great pleasure to find that ecclesiastical bodies—not here and there, as in former times, but in considerable numbers—are beginning to speak out on the use of tobacco. They ought to have done it before; but according to an old maxim, "Better late than never."

How strange it is that those who profess to follow Christ—aye, and to teach Christ too—for not a few ministers have been led into the habit to which I refer—should spend their time, their money, their vital energies and their sacred fire, so to call it, in chewing, smoking and snuffing tobacco! Yet so we often find it!

In Connecticut, some years since, there was in a certain neighborhood with which I happened to be acquainted, quite a revival of religion. The subjects of the work, several of them, were tobacco chewers. They had never heard the propriety of the daily use of tobacco questioned, except perhaps on the score of delicacy, or that of expense; and yet they at once laid it aside. I will not say that they retained their reformed habits to the present day, for I have heard of a falling off; but the fact I have stated is worthy of consideration.

Perhaps they reasoned thus with themselves: "I am now no longer my own. I have made an everlasting covenant to be the Lord's, and to devote myself and all that I have to his service. I am to take the Lord Jesus as my master and exemplar, no less than as my Saviour and Intercessor. But if he is my exemplar and teacher, I am to do as I suppose he would do, in similar circumstances. Would he then use tobacco?"

Now, say, again, perhaps they reasoned thus: "God knows, they may have reasoned very differently, and with nearly as much force and validity. They may have thought of the filthiness of the practice; of its tendency to injure the health, and especially of its expense."

Of course I speak not here of the use of tobacco as a medicine; for with the poison of the physician, I do not intend in these brief remarks, at all to interfere. It is of those who call themselves healthy, and yet profess to follow Christ, that I complain.

We have heard of the phrase, *killing time*. Now it is well known that a few smoke and chew tobacco, in order to while away or kill time. But have Christians the disposition or the right to do this? Is not time an important trust committed to their charge? Is it not worth more than money? Did the Saviour ever kill time in this way, or indeed in any other?

kill time? Is life, then, short and uncertain as it is, so tiresome that you wish to make it practically shorter? It scarcely averages fifty years; are we willing to reduce this average still lower? Are we willing to reduce it to forty-five, or forty?

Is it said that this is but begging the question in debate, since I have not yet proved that life is shortened by tobacco? I reply, that if it really whiles away, or kills time, then it certainly shortens life. Is not time "the stuff that life is made of?"

But it shortens life and thus kills time in another way, which some may not think of. The length of human existence, it has been well said, depends, in some good measure, on the aggregate of our ideas during that period. So that if an individual has twice as many ideas in his lifetime as another, he may be considered as having twice as long a life. Need I say that the use of tobacco makes the mind more slow? I certainly need not say it to those who have had an opportunity to make a just comparison.

Christian reader—I was going to say Christian tobacco user, but I fear it would be an incorrect use of language—will you not consider well this subject? and not only consider it, but pray over it, and not only pray, but resolve? And when you have made your resolution will you not do one thing more—will you not keep it? Make no apologies—the case is a plain one—do what the Lord Jesus Christ would do in your circumstances, and you will be pretty sure to do right.

W. A. A.

Auburn Dale, July 1.

Never carry a sword in your tongue to injure the reputation of any man.

## THE POTATO ROT.

In Norfolk County the potatoes are generally diseased, and the crop will be much reduced. The Worcester Spy says:—

"The accounts that reach us from all quarters in relation to the potato crop, are of the most melancholy character, indicating that it is more extensively and more generally diseased than for the two last seasons. In some places it will be an entire failure, there not being sound tubers enough left to pay for digging; and in some cases where they appear sound when dug, they will all decay within a few days after. The loss from this cause will be very severe upon the farmers, as a greatly increased amount of ground had been devoted to that culture the present season, in consequence of the comparative exemption from the rot last year."

In Barnstable County, likewise, this mysterious rot has made its appearance. The Sandwich Observer of the 7th says:—

"The potato rot has reappeared in this town, and is thought to be doing greater injury than it has done in any preceding year. The potatoes in some fields will hardly pay for the digging. When they come out of the ground many of them look fair and sound, but an inside inspection shows their rottenness."

From Rhode Island we have a similar report. The Providence Journal says:—

"We regret to learn that this disease has suddenly appeared in this quarter. A few days ago the potatoes looked finely. But now we hear of their decay in all directions, and many fields which promised a large yield will not be worth digging."

The Salem Gazette states that potato rot prevails to a considerable extent in that neighborhood.

## BIOGRAPHICAL.

Sister SUSAN C. HOUGHTON died in Springfield, Vt., Aug. 27, of consumption, aged 21 years. She had been for some years a consistent and faithful witness to the doctrine of full salvation. Holiness was her constant theme, and her life was a beautiful illustration of it. Her last words written in her diary during her sickness were, "Praise God, he saves me fully; the blood of Jesus now cleanseth!" Praise God for affliction. Give what pleases thee, O my All. "Glory to Jesus" name! God is very good to me. His goodness none can tell.

"Jesus, the charming sound!"

Harmonious to the ear?"

She departed in triumph. I. SMITH.

Springfield, Vt., Sept. 8.

Mr. BARTLETT WEST died in Hampden, Me., aged 79 years. The numerous friends and kindred of this aged pilgrim will doubtless be gratified to learn, that though he suffered much, he bore all with Christian fortitude, and in great peace fell asleep, in full hope of a glorious immortality.

Hampden, Me.

Western papers are requested in behalf of his friends to copy.

Sept. 11.

Mr. BETSY HALL, wife of Mr. Alonzo Hall, after a painful sickness of more than two years, died in the Lord, in Hancock, N. H., Aug. 29, aged 45 years. Sister Hall has been counted a worthy member of the Methodist Episcopal Church twenty-five years.

Peterboro', N. H., Sept. 11.

Mrs. RHODA ADAMS, wife of Capt. Israel Adams, died in Goshen, N. H., July 9, aged 72 years. She was converted eighteen years ago, under the preaching of Bro. Nathan How, and united with the M. E. Church at Henniker, and has maintained a consistent Christian character to the end of life. She died in peace.

Claremont, N. H., Sept. 10.

Mrs. KETURAH PRATT, widow of Joseph Pratt, died in Lynn, Ms., July 25, aged 77 years. She joined the church in this place about twenty years since, of which she was a worthy member to the close of life. During her long and painful sickness the consolations of religion were her comfort and support. She died in the triumphs of the Christian faith, and in the assurance of that hope that "maketh not ashamed."

Lynn, Mass., Sept. 4.

Mrs. MARY JANE, wife of Mr. Aaron R. Gay, died Aug. 4, aged 32 years. In the year 1840, while attending upon the ministry of Rev. E. C. Peirce, in the city of Boston, Mrs. Gay sought and obtained remission of sins through faith in Christ. She, with her husband, who obtained the enjoyment of religion soon after her conversion, were admitted to the fellowship of the Church St. M. E. Church, of which they continued worthy and useful members till April last, when they removed to Watertown M. E. Church. Sister Gay was an amiable and devoted wife, an affectionate and tender mother, and an unassuming, humble Christian. Though naturally very diffident, she was wonderfully saved from fear and anxiety relative to the last mortal conflict; she quietly and sweetly fell asleep in Jesus.

Watertown, Ms., Sept. 12.

SAMUEL A. BAILEY, of Boston, Ms., died in Bangor, Me., Aug. 12, aged 36 years. Bro. Bailey was born in Buckfield, Me., but had resided in East Bangor about six years previous to his death. He had lived a praying life from a child, but neglected to connect himself with the church, and was not baptized till a few weeks previous to his death. While giving himself to God in that ordinance, however, in his last sickness, he was greatly blessed; and while waiting for his last change he was remarkably calm and conversed with his friends on the subject with the utmost composure.

Bangor, Me., Sept. 14.

MARY ETTE HUMES, wife of Bro. John Humes, and daughter of Stephen Carmody, died in Norwich Falls, Conn., Aug. 17, aged 19 years. Sister H. was converted when about 14 years of age, and united with the Baptist Church in Voluntown. Some weeks before she was taken sick, she consecrated herself anew to the Lord, and her last days were days of peace and holy triumph. She left an infant daughter, Mary HANNAH, which died just one week from her death, aged 17 days. Just one week from that, Mrs. BETSEY HUMES, wife of Wm. H., and mother of Bro. J. Humes, died at the Insane Retreat in Hartford, aged 42 years. She was a member of the Scotch Presbyterian Church in Edinburgh. Her reason was restored some weeks before she died. Her end was peace. Thus in two weeks Bro. H. has been deprived of his wife, child and mother. And he is again alone in the world; and yet not alone, for God is with him. May these severe strokes of Divine Providence be sanctified to the surviving friends.

B. M. WALKER.

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